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ideas on the same subject". The lecture has then a dual function to which the title unfortunately does not give a sufficient clue. It is just this relationship which engages the second part of the lecture, that gives to this little book its great value, in demonstrating the importance of certain pagan ideas to an understanding of the present.

The volume is, specifically, a lecture in the Ingersoll Lecture Series at Harvard University, a series enriched by such contributions as Benjamin Ide Wheeler's *Dionysos and Immortality*, Josiah Royce's *The Conception of Immortality*, and William Osler's *Science and Immortality*. By its sound scholarship and literary skill this volume adds to the prestige of a fine series.

The lecture consists of four parts. In the first the author marshals in rapid survey the evidence for a variety of religious experiences and beliefs in immortality in the Greco-Roman world through a very long period, from Homer to Vergil, in order to demonstrate the significance and the effect of the Vergilian Apocalypse upon the first century B. C. and the period immediately following. This survey is conducted with masterly skill and only the most exacting could find fault or the hypercritical lay finger upon error. It is, perhaps, to be regretted that popular beliefs and customs regarding survival after death are discussed so very briefly, but their effect is duly recognized, while all the great rational and emotional systems and institutions are carefully explained. The author concludes that a deep and abiding aspiration for immortality after bodily death was wide-spread among the cultivated and the uneducated alike.

In Part II the author returns to Aeneid 6, and, after dwelling briefly upon the relation existing between the Greek beliefs previously discussed and Vergil's eschatology, passes from this dissertation to a discussion of the views regarding the immortality of the soul entertained by Greek mysteries and by Oriental cults. Both these topics are admirably treated; there is an amazing compression into small space of a vast amount of information. Vergil's sixth book remains the central point of a unified treatment, as Vergil's hero is never allowed to vanish, but repeatedly appears as the great national figure learning, for all, the true meaning of life and death and the true nature of salvation, by passing through a mystic initiation "as a preparation for his holy task" (30). Far from leading to a barren recital of facts, the treatment grows in power and gains in eloquence until in the summary (38 ff.) we find a positively thrilling review of the reasons for believing that far and wide, throughout the Greco-Roman world of the early Empire, men and women yearned intensely for immortality of the soul and for a personal union with the divine. The Latinist will miss references to Roman festivals and will regret the few allusions to Roman literature, but the Greeks will not cavil, as the Greek sources are abundantly kept in mind, in spite of the fact that the references given for the mysteries are too scanty to impress the layman.

Parts III and IV are devoted to showing the relationship to Christian beliefs of the pagan ideas already exploited, although avoiding the error of emphasizing similarities unduly. That a favorable environment existed for Christianity in the Mediterranean world because of eschatological ideas widely current is a fact not new to the classical student, but the fact needs frequent iteration to refute the erroneous view, so often set forth, that paganism and Christianity were hopelessly opposed in spirit and in aspiration. In his earlier book, *The Religious Thought of the Greeks from Homer to the Triumph of Christianity* (see *THE CLASSICAL WEEKLY* 10.214), Professor Moore had in a very vivid and valuable way shown the Hellenic element in Christianity. Touching, in the closing pages of the book under review, upon the ideas of a mystic union with God, a rebirth into a new life, the indwelling of the Holy Spirit, punishment of sin, and a happy immortality as a reward for righteousness, and upon the idea of God who dies and yet lives again, the author sketches the salient points previously established and shows points of contact between the old order and the new revelation. Time limits of course forbade the inclusion of much pertinent material, but even the inevitable brevity of treatment might have allowed a most effective quotation from Lucretius 3.978 ff. The reader will likewise blame the inexorable conditions of time when he finds the close of Part IV disappointing in not possessing the fervor of the earlier pages.

Several pages of notes follow the text, giving a sufficient bibliography, except that two books not referred to might have been mentioned, because both possess in uncommon degree the qualities that make the volume under review a popular treatment of first importance. Both J. B. Carter's *The Religion of Numa* and R. M. Wenley's *The Preparation for Christianity in the Ancient World* also possess scholarship, clarity, and vision, and, just as Professor Moore's volume, have the value of the Socratic philosophy in descending from the skies to the understanding and the appreciation of the uninitiated.

UNIVERSITY OF
PENNSYLVANIA.

GEORGE DEPUE HADZSITS.

Sycophancy in Athens. By John Oscar Lofberg. University of Chicago Dissertation. Private edition, distributed by the University of Chicago Libraries. Chicago, Illinois (1917). Pp. xi + 104.

This dissertation, written under the direction of Professor Robert J. Bonner, has as its purpose an investigation of sycophancy in Athens, a study "that shall be more complete than existing treatments and take into consideration the available material on the subject".

A brief Introduction is followed by four chapters, as follows: I The Development of Sycophancy (1-25); II The Activities and Methods of Sycophants (26-72); III Typical Athenian Sycophants (73-85); IV Checks on Sycophancy (86-95).

Some of the various attempts, ancient and modern, to explain the etymology of the curious and baffling words, *συκοφαντεῖν* and *συκοφάντης*, are assembled in the Introduction. I miss here a reference to the article of A. B. Cook in *The Classical Review* 21 (1907), 133-136, who upholds Sittl's view that *συκοφαντεῖν* is equivalent to the French *faire la figue*, an obscene gesture; hence *συκοφάντης* = *ὑβριστής*. The author does not unqualifiedly approve any of the numerous suggested etymologies, although he leans to Shadwell's interpretation (see Liddell and Scott), that *συκοφαντεῖν* is practically a synonym of *σελεῖν*, i. e. to shake figs (money) from the fig-tree (the rich victim).

Chapter I treats of the Development of Sycophancy. Sycophancy is defined as false witness, professional advocacy, information, blackmail, pettifoggery, and general roguery. This evil originated and developed, as many writers have shown, because of the lack of a state prosecutor in Athens. Any private citizen, good or bad, could involve any public or private person in a just or unjust prosecution. Numerous abuses naturally resulted because of the ease of bringing prosecution and of extorting blackmail from the guilty, or innocent, victim. Easy-going legal procedure, combined with large, popular juries, whose members might at times be swayed by emotion, made unjust verdicts possible in some cases. In the section of this chapter wherein there is a discussion of the Prevalence of Sycophancy I can not help feeling, in spite of the writer's own reservations, that, owing to a natural and tempting, but dangerous, over-emphasis of evidence derived from the comedies of Aristophanes, in particular the *Wasps*, he has painted too black a picture of the wide-spread extent of the existence and practice of sycophancy.

In Chapter II there is an excellent description of the Activities and Methods of Sycophants. In Chapter III the careers of Typical Athenian Sycophants are narrated. These villains are Agoratus, Callimachus, Aristogiton, and Theocrines. It is important, I think, to note that the rascally activities of these worthies belong to the *fourth* century, although Agoratus and Callimachus profited by the unhappy political situation in Athens after 411 B. C. Chapter IV deals with Checks on Sycophancy, the direct and indirect measures (often, unhappily, ineffectual) which were adopted by the Athenians as a protection against this growing evil.

The author's English is clear and correct, but the style is monotonous by reason of the too frequent short, choppy sentences.

In conclusion it may be said that this dissertation is to be commended as a careful presentation of the evidence relative to sycophancy and is based on wide and accurate reading, especially, of course, in the Orators.

COLUMBIA UNIVERSITY.

LA RUE VAN HOOK.

A Study of Latin Hymns. By Alice King McGilton. Boston: Richard G. Badger (1918). Pp. 116.

This book gives a sketch of the origin and development, by centuries, of Latin hymnody. It is not a literary study, nor is it a scientific philological examination of the subject. It might serve as an introduction to a collection of hymns, but it is of little value otherwise, for few hymns are given in full and the comments on them and on their authors are superficial and in great part taken from Duffield's book. The Bibliography (pages 71-116) is inadequate and the author mainly follows the authorities used by Trench and March a generation ago. No reference is made to John Julian's book, *A Dictionary of Hymnology* (New York, 1892), or to the critical work of the last twenty-five years.

The book is the work of an enthusiastic novice whose preparation for her task was defective, yet as a whole it gives an outlook over the broad plain of Latin hymnody, and, if a reader should be led by it to a later acquaintance with the hymns themselves, it will have served a good purpose.

UNIVERSITY OF CALIFORNIA.

W. A. MERRILL.

PHILADELPHIA SOCIETY FOR THE PROMOTION OF LIBERAL STUDIES

The Philadelphia Society for the Promotion of Liberal Studies has just issued a circular, giving a list of lectures, which, by special arrangement with the lecturers, the Society is able to put at the disposal of the High Schools in the vicinity of Philadelphia and in the city itself. There is no charge for these lectures, other than traveling expenses of the lecturers, who have kindly consented to go to the Schools for appointment according to the convenience of the School. Communications in regard to the lectures should be addressed to Miss Jessie E. Allen, Chairman of the Lecture-ship Committee, Philadelphia High School for Girls, 17th and Spring Garden Streets.

The pamphlet contains the names of 19 lecturers (15 men, 4 women), who offer a total of 32 lectures, of which 23 are to be illustrated with stereopticon views.

C. K.

THE CLASSICAL CLUB OF PHILADELPHIA

The 142nd meeting of The Classical Club of Philadelphia was held on Friday evening, January 3, with twenty-seven members present. Rev. G. B. Matthews presented an interesting brief communication, an abstract of a recent paper by W. M. Flinders Petrie, read before the British Academy, contending for the credibility and historical trustworthiness of the neglected Tysilio manuscript. It was shown that Tysilio's account of the invasions of Caesar is readily reconcilable with Caesar's own account, the main difference being due to the differing points of view of the invaded and the invader. The paper of the evening was read by the Secretary, the subject being *The Early Centuries of Kultur*. The paper was based upon the Latin Chronicles of Germany from the tenth to the fourteenth centuries, especially upon Adam of Bremen, Lascius, and Peter of Dusburg, and sought to show that the modern German Kultur was a direct and progressive development from the theories and practices of the *Fratres Theutonice Domus* in the conquest of Prussia.

B. W. MITCHELL, Secretary.